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Unitarianism

— And —

Freedom of Thought

AN ADDRESS

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Unitarianism

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Freedom of Thought

In speaking of Unitarianism as one of the modern movements which have arisen as a result of the breakdown of the old orthodoxy, it must be understood that in one sense of the word it is not at all modern; in fact, it is very old. It has accompanied Christianity from its very beginning as one form of its faith, for this name in its narrower sense has been given to all those Christians who reject the dogma of the trinity, which teaches that God is three persons in one nature, and who maintain the essential unity of God and the humanity of Jesus. In fact, Unitarians claim that their faith is that of the early church as taught by Jesus and the apostles. The question is often asked, When did Unitarianism arise? It would be more historically correct to speak of the rise of Trinitarianism, because that is the thing that arose, while Unitarianism is what was there before. The dogma of the trinity was a gradual growth and was not fixed until the fourth century. So far as any authentic record goes, Jesus himself was a Unitarian, all the disciples were Unitarians, Paul was a Unitarian, and the New Testament is a Unitarian book from beginning to end. The best biblical scholars will tell you that this is true. Also Unitarianism was the prevailing doctrine during the first three hundred years of the history of the church. This is made perfectly clear in the writings of the church fathers, such as Clement, Polycarp, Iraneus, Tertullian and Origen. Of course, the process of thought which finally cul-

minated in the doctrine of the trinity was all this time developing; that is, people were beginning more and more to exalt the person and character and mission of Jesus, to believe that he was something more than man, that he was God. This process of thought-growth finally culminated in the controversy which was settled by the Council of Nicæa in 325 A. D. The leaders of this controversy, as you know, were Arius on the Unitarian side, his followers taking the name of Arians, and Athanasius on the side of the new doctrine of the trinity. The majority of the leading men of the church were on the side of Arius; but the dispute was finally settled by the Emperor Constantine in favor of the Trinitarians, not in the interest of truth, but in the interest of politics. Henceforth you need not wonder that Unitarianism did not grow, for the moment the trinity was declared to be the orthodox view of the church Unitarianism became a dangerous heresy, and for the next thousand years it was mercilessly repressed and crushed out.

But Unitarianism was not alone in this respect, and here is a fact of immense significance. All this time the study of science and philosophy, which dared to think beyond the limits of the church's doctrine, was crushed out too. There was no free study of philosophy, no free study of science, no free study of anything for a thousand years. The armed forces of Europe, with penalties of imprisonment, the rack, the fagot, and torture of every kind, were enlisted against liberty of thought and investigation. So you must not expect either science or Unitarianism in this period. But then came the Renaissance, the birthday of the modern world, that great movement which brought about the resurrection of human liberty, the possibility once more of man's freedom to study and to think. And as a result of this new birth of science came the Reformation, which was the new birth of the right of the individual to think for himself in religious matters. And along with this latter came the rebirth of Unitarianism, its reappearance again as a force in the history of the world. Among the many who before and after the Reformation were put to death for their religious views, the majority were Unitarians. Adam Duff was burned alive in Dublin in 1326 for his denial of the trinity. William Taylor was put to death in England as a Unitarian in 1422. In 1553 Michael Servetus was burned to death by John Calvin because he was a Unitarian. There are many other names connected with this period which bear witness to the existence of Unitarianism: Laelius and Faustus Socinus, Bernardino

Ochino, Blandrata, and Francis David; and more noted than any of them, Giordano Bruno, the man who represents the dawn of the modern world more significantly than any other man of his age; not so much because he was a Unitarian, but because he gave his life for that from which Unitarianism sprang—freedom of thought, the right of private judgment, the scientific study of the universe, the attempt unhampered by the dogma and power of the church to understand the world in which we live.

Unitarianism in Europe.

I have given you this historic background before discussing its growth and principles in order that you may understand the sources of modern Unitarianism and why there has been a new birth of it in the modern world. And now let us look over the map of Europe and note that Unitarianism has played just as large a part as you would expect it to play, remembering that Unitarianism can exist and grow only where the conditions of freedom prevail. In Hungary, one of the few countries of Europe in which freedom of thought in religion has been permitted, there has been a splendid organization of the Unitarian church for more than 300 years. Not only that, but Unitarianism has controlled the colleges and universities and directed the growth of learning there. It was here that the name Unitarian was first used, in 1569, and the Unitarian church in Hungary now numbers about 100,000 members. Perhaps the best known Hungarian Unitarian was that flaming patriot, Louis Kossuth. In Transylvania and Poland there were large numbers of Unitarian churches which were afterwards crushed out by persecution. In Italy there have been many advocates of Unitarianism, but they have been mostly driven from the country, or were attracted by the larger freedom farther north. Hundreds also were put to death. But here and there a noted scholar today lectures on the Unitarian idea, and it is notable that perhaps the greatest name in Italian political history, Joseph Mazzini, was a Unitarian. In France there is no organized Unitarian movement; but one wing of the Protestant church, and that in control of the universities, is out and out Unitarian. And the most noted theologians of the modern time in France have been Unitarian, men like Jean Reville, Paul and Auguste Sebatier. In Germany there are no Unitarian churches by that name, but its noted scholarship and philosophy has created all kinds of liberal and rational thought, and in south Germany government statistics report 375,000 Unitarians, and say that "the trinity exists among the learned in Germany only in name." In northern Germany there is a Free Religious Union, which before the war fellowshipped with American and English Unitarians. Among its representatives are Profs. Harnack, Pfleiderer,

Holzman, Euken, Bossuet, Delitsch, and a host of others. In Switzerland one-half the Protestant churches are Unitarian in opinion, and co-operate in the Swiss Society for Free Religion. In Holland there are no churches that go under the name of Unitarian, but of the 1,600 Protestant churches 600 are avowedly liberal, that is, in practical agreement with the Unitarian principles; while the Remonstrant sect is frankly Unitarian in its theology; and one university, that of Leyden, is in the control of the liberal religious forces of the country. In Norway and Sweden until recently it was a crime to organize a church which taught that Jesus was not God, so you must not expect to find many Unitarian churches there; but there are hundreds of Unitarian men and women among the thinkers and teachers of Norway; and there is now a Unitarian Society in Christiania, founded by Kristofer Janson, a former minister of this city. You will note from the above that all over Europe just as much Unitarianism is to be found as one would expect to find when he considers the question as to whether the law permits it and whether the people are educated and free. For remember Unitarianism can exist only where there is freedom and education.

Now let us come nearer home and consider England, and note here as elsewhere that the moment free thought was allowed Unitarianism sprang into existence. The majority of those who perished for their faith in Smithfield were put to death for denying the trinity. In 1640 the synods of London and York deemed it worth while to issue a special canon against Unitarianism, thus bearing testimony to its popularity and strength; and in 1655 Dr. Owen writes of it, "The evil is at the door, and there is not a city or town in England wherein some of the poison is not poured forth." Before the close of the seventeenth century London had houses of Unitarian worship. John Milton was a Unitarian, as has been proved since his death. Sir Isaac Newton is now known to have written anonymously on the Unitarian side. John Locke, one of the greatest English philosophers, was a Unitarian. Dr. Lardner, England's most famous theologian, was a Unitarian. Charles Dickens was a regular attendant of a Unitarian church. But the greatest early apostle of Unitarianism in England was another noted scientist, Dr. Priestly, who after discovering oxygen, which made him famous for all time, was banished from England for his religious views, came to this country and established the first Unitarian church in the city of Philadelphia. The first church to take the name Unitarian in the English speaking world was organized by Dr. Theophilus Lindsey in London in 1774; and again note that its establishment coincides with the great outburst of freedom which distinguished the close of the eighteenth century. You must not expect to find Unitarians where there is no liberty, for liberty is the

cardinal principle of their life. This movement in England has grown under the virile thinking and preaching of men like James Martineau, John Taylor, Brooks Herford, Stopford Brooke, J. Estlin Carpenter, James Drummond and L. P. Jacks until there are over 600 Unitarian churches in Great Britain with a membership of about 150,000. Their principal seat of learning is Manchester College, Oxford; and they are responsible for the most noted liberal theological publication, "The Hibbert Journal."

Unitarianism in America.

In America the open field of thought and of free inquiry has been favorable to Unitarianism from the beginning. The New England colonists were mostly Congregationalists, and the free atmosphere of the colonial life could not be kept out of their religious thought. Many noted preachers began to declare themselves in opposition to the trinity even before the revolution; but it was old King's Chapel in Boston, an Episcopal Church, which first came out and took the name Unitarian in 1782. There is a story in connection with this incident which I shall relate because it contains a principle as well as wit. They kept here the old English church service, except that it was purged of all reference to the trinity. When Dean Stanley preached there some years ago on his journey through this country Dr. Bellows conducted the service. After the Dean had preached he said to Dr. Bellows, "I am surprised to find that you have here the Church of England service—watered." "Oh, no," said Dr. Bellows with his characteristic wit, "not watered, washed." And so the first Episcopal church in New England became the first Unitarian church in America; but very few Episcopal churches followed its example. From this time on one after another congregation declared for freer thought, but they were mostly Congregational. In the beginning of the nineteenth century the number grew rapidly as a result of the reaction against the revivalistic excesses of the "Great Awakening" under Jonathan Edwards and George Whitefield, and in a few years' time more than half the old historic Puritan and Pilgrim churches in New England had become Unitarian, including in that number the old First Church of Plymouth. And then the two greatest forces of Unitarianism in this country, William Ellery Channing and later Theodore Parker, appeared upon the scene and Unitarianism began to spread thruout the country. In 1825 the American Unitarian Association was organized, which is merely a free and voluntary association of Unitarian societies for missionary purposes, having no ecclesiastical authority whatever. Our principal seat of learning is Harvard University, with additional schools for the ministry at Meadville, Pa., and Berkeley, Cal.

Prominent Unitarians.

Before discussing the principles which underlie our movement, I want to call your attention to a few names. I do this not boastingly, but simply that people may know —what only a few do know—who have been and are Unitarians in the realm of American literature and science and politics. There are hundreds of others who have been Unitarian in belief, such as Benjamin Franklin and Abraham Lincoln, but I shall mention only those who have been connected with Unitarian churches. First there are five presidents of the United States: John Adams, Thomas Jefferson, John Quincy Adams, Millard Fillmore and William Howard Taft; and in connection with these an array of mighty statesmen such as John C. Calhoun, Hannibal Hamlin, Daniel Webster, Thomas Pickering, Edward Everett, Charles Sumner, Fisher Ames, John Andrew and a host of others. All the great poets and most of the noted literary characters of this country have been Unitarians: William Cullen Bryant, Henry Wadsworth Longfellow, James Russell Lowell, John Greenleaf Whittier, Oliver Wendell Holmes, Ralph Waldo Emerson, Bayard Taylor, William Curtis, Helen Hunt, Thomas Wentworth Higginson, Edward Everett Hale, Bret Harte, Richard Stoddard, Edmund Clarence Stedman, Thomas Bailey Aldrich, David Henry Thoreau, Bronson Alcott and his daughter, Louisa May Alcott, and many others. All the leading historians— Bancroft, Motley, Prescott, Sparks, Palfrey, Parkman and Fiske—were Unitarians. The educators, like Horace Mann, Peter Cooper, Ezra Cornell, and every president of Harvard University from 1810 down to the present day, as well as the noted presidents of forty other colleges and universities in this land, are Unitarians. Great scientists like Agassiz, Pierce, Bowditch, Draper, all are Unitarians. Two of our great supreme court chief justices, John Marshall and Parsons, and a host of supreme court judges, were Unitarians. Eminent women such as Margaret Fuller, Lydia Child, Lucretia Mott, Helen Hunt Jackson, Mrs. Livermore, Dorothea Dix, Julia Ward Howe, Elizabeth Cady Stanton, Lucy Stone, Susan B. Anthony. And among the few supremely great preachers of America: Channing and Parker, Starr King and Robert Collyer.

When you remember that our membership comprises only about one two-hundredths of the population of the United States, the proportion of notable names in our fellowship is remarkable. I went into a house not long ago which contained a picture of the group of great American poets, and every one was a Unitarian. In a well-known list of the men of America who have been prominent in letters and art, in law and science, four-fifths are Unitarians. In a history of education by a noted French author, the only two Americans named are Unitarians. In a prominent

list of twenty-five well-known philanthropists and reformers in America ten are Unitarians. In the American Statesmen Series nine of the twenty-eight persons included are Unitarians. Of the one hundred Hymns of Social Service recently published forty-six are by Unitarians. Some years ago tablets were dedicated in the Hall of Fame in New York to twenty-nine distinguished Americans, and the following twelve were Unitarians: Emerson, Longfellow, Hawthorne, Horace Mann, Peter Cooper, Channing, John Marshall, Joseph Story, John Adams, Franklin, Jefferson and Webster. I have mentioned these names that you may know the kind of men and women that have been connected with the Unitarian movement, because almost every week someone expresses surprise to me to learn that a certain distinguished man in American history was a Unitarian.

The Origin of Unitarianism.

And now I wish you to note again what I have already hinted, namely: that it is not an accident that Unitarianism should spring into being in the modern world coincidently with the great movements of liberty in France and England and America. Wherever you have liberty and education there you have the raw materials out of which to make the free forward looker in religious thought and life. Out of these movements toward liberty and education sprang three principles which gave birth to Unitarianism: the development of freedom, which gave rise to the growth of scholarship, which in turn gave birth to a new conscience.

Humanity at last had come to a time in its history when it asserted its right to be free; not only to cast off the fetters that hampered the body, not only to dethrone the despots who limited its political activity, but to think in the realm of religion, to believe it more honorable to God even to think than to cringe and be afraid in His presence, to believe it more honorable to use the reason with which we are endowed than to permit it to be stultified by authority. As a result of this freedom there was a new interest taken in the study of the problems of the universe. The critical faculty was developed. Men began to realize that the teachings of the churches were foolishness when measured in the light of scientific investigation. With the study of the universe came the establishment of natural law and the breakdown of the supernatural, upon which the doctrines of the churches were based. As a result of this there was a reawakening of the conscience of mankind, a demand for justice. According to the teachings of the creeds, justice and right were a different thing in heaven from what they were here on earth, the idea being that there was a God in heaven who had a right to do anything, even tho it contradicted the idea of human righteousness;

but with the new study and criticism men demanded that goodness on earth should be goodness in heaven also, that God should at least be as just and good as we expect men to be. And that was enough to revolutionize the theology of the world; for the picture of the character of God as contained in the old theologies is horribly unjust as judged by human standards.

As soon therefore as the civilized world became free, there was a new expansion of the right to think; a new expansion of the right to study and investigate, that is, a new scholarship; there was a new expansion of conscience, the insistent demand for justice; and out of these, characterized by these, having these for its very soul and body, came Unitarianism. For Unitarianism is for the express purpose of meeting the demand for freedom and scholarship and justice in religion. Unlike any other movement with which I am acquainted, it is based upon one great principle, not that of ecclesiastic authority as in Romanism, not that of doctrinal uniformity as in Protestantism, but the principle of absolute mental and spiritual liberty. In all the history of Unitarianism no man has ever been denied admission because of any belief or lack of belief, neither has anyone ever been asked to subscribe to any formula. Unitarianism simply asserts the principle that every man, white or black, rich or poor, educated or ignorant, Gentile or Jew, Christian or pagan, orthodox or heterodox, theist or atheist, is entitled to worship as he sees fit and yet enjoy the right of religious association; it insists that every man has a right to enter into religious fellowship without being obliged to recognize the authority of certain officers or documents. It establishes among the almost infinite variety of churches one where a man may follow truth to its uttermost bounds, and speak the truth as he finds it to the uttermost consequences, and be responsible not to any outside authority of any kind, either ecclesiastical or biblical, but only to his own conscience. It maintains an institution wherein a welcome is given to every man, honest, sincere, consecrated to the truth, whatever prophet he may follow, whatever scripture he may read, by whatever name he may call his god, in whatever language he may speak his prayers, in whatever doctrine he may formulate the truth which he may chance to find. To sum it all up, Unitarianism does not establish any particular ritual, does not insist upon any particular statement of belief, does not wish to build up any particular institution, does not lay down any particular road to salvation; but brings to men and women the great abiding truth of all the ages that the essence of religion is not the support of any institution, however sacred that institution may claim to be, not the acceptance of any creed, however authoritative that creed may appear, not obedience to the words of any prophet, no matter how inspired that prophet

may have been; but that the essence of religion is simply life. Our mission is to demonstrate to the world that nothing is so sacred as truth, that nothing is so divine as freedom, that nothing has any authority but reason and conscience.

It must be remembered, of course, that this liberty for which we stand is not liberty merely for the sake of liberty; but liberty for the sake of finding the truth, of discovering reality, of seeing things as they are, of understanding the universe in which we are compelled to live; for we believe that the people will be more likely to find the truth if they are free to search for it than if they are threatened or frightened, or if they are compelled to come to certain preordained conclusions that have been settled for them. Freedom then for the sake of finding the truth, that is the fundamental principle of Unitarianism. That is why no minister of the Unitarian Association is asked to subscribe to any doctrine, theological or philosophical. When a man applies for a position in the ministry of the Unitarian Association, they are not interested in his beliefs, but in his ability, his earnestness and his consecration to the truth. They do not ask him **what** he thinks, but **can** he think. And that is why each Unitarian society guarantees its minister absolute freedom of thought and expression, because to deny the teacher the right to teach the truth as he sees it is to rob themselves of the opportunity to learn the truth. The very foundation stone of the Unitarian faith is the belief that truth should be taken for authority and not authority for truth. The only thing to which intellectually a free Unitarian can afford to bow is ascertained and demonstrated truth.

Growth in Unitarianism.

In view of what I have just said, it must be evident that no man can speak authoritatively of the doctrines of Unitarianism, and Unitarianism cannot be judged by the teachings of any individual society, because each society has the perfect right to formulate for itself any creed it desires, to practice any ritual it pleases, and to establish any policy it sees fit. And yet there is a remarkable unanimity of opinion among Unitarians in general, in spite of this freedom. Of course, the interpretation which Unitarians place upon the great problems of existence is constantly changing, because Unitarianism accepts as truth the demonstrated facts of science; and a religion which tries to keep abreast of science is constantly on the march. Therefore the Unitarians of today teach very different things and emphasize very different problems from those of a generation ago. "New occasions teach new duties, time makes ancient good uncouth; they must upward still and onward who would keep abreast of truth." These

words by our own dear Mr. Lowell come as near expressing the very heart of Unitarianism as anything I know. For Unitarianism is an attitude of mind, rather than a form of doctrine. It is that receptive attitude of mind which throws itself open to all progress in human thought, with only one aim—the discovery of that which is real and true. Therefore no one becomes or ceases to be a Unitarian because of any belief or opinion he may hold. He only becomes a Unitarian when he has the proper attitude of mind toward truth, and ceases to be one when he loses this attitude, no matter how much he believes or disbelieves.

As a result of this attempt to keep abreast of the times Unitarianism has taken wonderful strides since its beginning. At first it was scarcely different from any orthodoxy except that it denied the doctrine of the trinity and insisted upon the humanity of Jesus, while today it has in most quarters become purely rationalistic. In this remarkable evolution it has passed thru three distinct periods of thought and method, according to one of its best historians: the first from 1800 to 1835 was formative, mainly influenced by English philosophy, semi-supernatural, imperfectly rationalistic, devoted to philanthropy and practical Christianity. Dr. Channing was its distinguished exponent. The second from 1835 to 1885 was profoundly influenced by German idealism, was increasingly rationalistic, though its theology was largely flavored with mysticism. Its purpose was set forth by its general council in these words, "to encourage the scientific study of theology and to increase fellowship in the spirit." The leaders of this period were Emerson with his idealism, and Theodore Parker with his practical application of religion. The third period, beginning about 1885, has been one of almost pure rationalism, the recognition of universal religion, entire acceptance of the scientific method and ideas, an attempt to translate religion into ethics, and an application of these ethics to the social life. It has been marked by harmony and unity to a degree perhaps found in no other religious body, by steady growth in the number of societies, and by a widening fellowship with all other progressive phases of modern religion. During this period the influence of Emerson has become dominant, modified by the scientific preaching of learned men who have found their guides in Darwin and Spencer.

General Principles.

Now just because of the freedom which we have enjoyed, because of our ability to develop naturally without restraint, we have come to stand for certain definite general principles, of which I want to speak. These are principles upon which practically all Unitarians are agreed, and

which form the very foundation of every Unitarian church. They are scholarship, democracy and humanity. The Unitarian church is the church of the world's scientific scholarship, it is the church of the purest democracy, it is the church of humanity.

When I say that it is the church of the world's **scholarship,** I mean that all the free scholarship of the world in every department of knowledge is looking our way. Practically all the great scholars of the world are liberal men. He who cares simply for the truth must stand with us. We are the one church that is not afraid of the scientific investigations of the world. Modern science has ever been in direct and bitter conflict with the organized powers of religion. The churches have fought every teaching of science, and have surrendered and accepted its conclusions only when they were absolutely compelled to. But we accept the scientific method as the proper method of finding the truth, and we accept the results of scientific investigation as bases for our teachings. The moment anything is demonstrated to be true, we not only submit as the other churches must, but we welcome it, for we have planted ourselves firmly on this ground, namely: that the truth is the only sacred thing in the universe. A human mistake is not sacred, and we cannot reverence it no matter how old it may be, no matter how moss-grown with tradition, no matter how many men have associated it with holy things; but we believe that every scientific truth, as soon as verified, is to be freely and gladly accepted as a new sentence in the eternal Bible. So we are fitted to assume the religious leadership of the world's intellectual leaders.

And then we are the church of the world's **democracy,** because we are the most democratic church in the world. There is a strange thing about the people of this country. They boast that they are free from emperors and kings, that they do not want any titles, any nobles or lords superior to them. They claim equality, liberty, freedom in every direction, and boast of their declaration of independence. And yet the majority of them seem to love royalty and nobles and titles in the religious world; they seem to desire to surrender their personality and freedom, and place themselves in the hands of over-lords, people who shall do their thinking for them and dictate to them what they shall do. Now the Unitarian is the one church of complete democracy, and one would think that in a great democracy like this the **democratic** principle in religion would be appreciated; one would think that in a time like this when we are crying that we are through with kings and emperors and nobles, that we would also cry that we are through with bishops and popes and priests. The Unitarian polity is that of the purest democracy; in fact, the Unitarian church with its freedom of thought and

consideration for the individual opinion is simply democracy applied to religion. It is merely the principle of democracy, of freedom, of self-government applied to the religious life as well as to the political.

The other great characteristic of Unitarianism is that in a very profound and far-reaching sense it is the church of humanity, the church of this world. For 1500 years the Christian church has been almost exclusively other-worldly, that is, interested in another world, and has treated this world with contempt. It has looked with scorn upon all the things that pertain to this present life. Man has been looked upon as a fallen being, morally and intellectually incapacitated. And the one great object of the church has been to save him from the results of this fall and fit him for life in another world after death. It has never expected or tried to improve this world. The predominating idea has been that things are growing worse and worse, that there were to be all kinds of disasters and troubles until by and by the whole thing would collapse, which would be the end of all things here and the beginning of all things somewhere else. But we believe, in fact we know, that the human race has not fallen. We believe in humanity, in its integrity, in its general purpose. We believe that it is man who has made this old world worth while, and that it is his efforts that will improve it in the future. The old idea was that the world was growing old and hastening to its decay. We believe that the sun is just rising and that it is only now shining upon the high places of the earth, that the human race has only begun its magnificent work, that so far we are only civilized in spots, that real civilization is ahead of us. The human race has overcome many of the obstacles of life and it looks forward with hope to removing those which remain. Perfect civilization lures us on as an ideal, as something yet to be attained; and we believe that the human race itself is competent to bring this ideal down out of the clouds and build it on rock foundations here on earth. We believe that man is able to wipe out the vice and crime, the ignorance, the poverty, the disease; and that he will. There is not one of these things which he is not able to subdue and leave behind. And this little band of Unitarians is the promise of just that kind of this-world-religion; a religion that believes in man and in progress.

Conclusion.

And, men and women, I believe that in this kind of religion lies the hope of the world. The fact that I stand on this platform from week to week and proclaim this message tells you this, for if I did not believe it I would immediately hand you my resignation and turn in the direction in which I thought the hope of the world did lie. I be-

lieve that in our way lies the religious hope of the world just as surely as in democracy lies the hope of the political and social world. The alliance of the great democratic nations today against the autocracy of the Central powers means nothing less than the higher civilization against the lower. It is the battle of man for the opportunity to be a man—free, intelligent, self-supporting and self-respecting. Just as truly is our Unitarianism the cause of man. It is civilization in religion against despotism and barbarism. It is freedom, faith and hope against bondage, doubt and despair. It is the struggle of man for an opportunity in the religious world to be a man—free, intelligent, self-supporting and self-respecting. He who knows this and is not loyal to it is a traitor to the highest interests of mankind just as surely as he who knows that America's cause in this war is for the higher interests of humanity and is not loyal to it.

I appeal to every one of you who knows anything of the cost of our Unitarian faith, who has any just estimate of its value to the world today, who has any clear appreciation of the relation which it bears to the future of the world, to take your stand on the side of Freedom, Intelligence and Humanity, the three great principles upon which Unitarianism is built, to be loyal to these ideals, and to do what you can to bring them to the attention of all mankind; for in this kind of religion lies the hope of the world.